



Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir

ISSN 1907-7246 E-ISSN 2502-6402

Tersedia online di <https://journal.iainkudus.ac.id/index.php/Hermeneutik/index>

DOI: <http://dx.doi.org/10.21043/hermeneutik.v19i2.34307>

Interreligious Harmony : A Case Study Kapuas Intefaith Harmony Forum Kapuas Regency and Ma'na Cum Maghza Approach

Ushansyah

UIN Palangka Raya, Palangka Raya, Indonesia

ushansyah7009@gmail.com

Muhammad Taufiq

International Institute Of Islamic Thought And Civilisation (ISTAC - IIUM), Malaysia

taufiq.muhammad@live.iium.edu.my

Khairil Anwar

UIN Palangka Raya, Palangka Raya, Indonesia

khairil.anwar@uin-palangkaraya.ac.id

Abstract

This study aims to examine the relevance of interpreting QS. Āli 'Imrān [3]:118–119 in fostering interreligious harmony within the pluralistic society of Kapuas Regency, which is currently experiencing local social and political dynamics, by employing the hermeneutical approach of *Ma'na Cum Maghza* developed by Sahiron Syamsuddin. This approach is selected for its capacity to integrate the historical-textual meaning of Qur'anic verses with their universal ethical messages in contemporary contexts. Methodologically, this research adopts a qualitative-interpretative design through library research and field studies. Data sources include Qur'anic verses, classical and modern Qur'anic commentaries, academic literature on Islamic hermeneutics and interreligious relations, as well as documents and social practices related to the role of the Interfaith Harmony Forum (FKUB) of Kapuas Regency. Data analysis is conducted by identifying the *ma'na* (original meaning) of the verses within their socio-historical context, followed by an exploration of their *maghza* (contextual significance) for present-day realities. The findings reveal that QS. Āli 'Imrān [3]:118–119, which was originally revealed in a context of political vigilance toward non-Muslims during the aftermath of the Battle of Uhud, can be reinterpreted through the *Ma'na Cum Maghza* approach as conveying broader socio-ethical messages that emphasize prudence, openness, and moral responsibility in interreligious interactions. Values such as *at-tasamuh* (tolerance), *at-ta'āwun* (cooperation), and *at-tarāḥum* (compassion) emerge as universal ethical principles that resonate with the initiatives and practices of FKUB Kapuas in maintaining social cohesion amid local political polarization. The implications of this study affirm that the *Ma'na Cum Maghza* approach positions the Qur'an as a source of universal ethics that promotes a peaceful and inclusive

Islam, while also offering an applicable model for strengthening synergy among FKUB, the Ministry of Religious Affairs, and the Kapuas Regency Government based on Qur’anic values and local cultural wisdom.

Keywords: FKUB, Interreligious Harmony, Kapuas Regency, Ma’na Cum Maghza, Contextual Interpretation

Abstrak

Penelitian ini bertujuan untuk mengkaji relevansi penafsiran QS. Ali Imran [3]:118–119 dalam membangun harmoni antarumat beragama di tengah masyarakat majemuk Kabupaten Kapuas yang tengah menghadapi dinamika sosial dan politik lokal, dengan menggunakan pendekatan hermeneutis Ma’na Cum Maghza sebagaimana dikembangkan oleh Sahiron Syamsuddin. Pendekatan ini dipilih karena kemampuannya mengintegrasikan makna historis-tekstual ayat dengan pesan etis universal yang kontekstual. Secara metodologis, penelitian ini menggunakan desain kualitatif-interpretatif melalui studi pustaka dan studi lapangan. Sumber data meliputi ayat-ayat Al-Qur’an, karya tafsir klasik dan modern, literatur akademik tentang hermeneutika Islam dan relasi antaragama, serta dokumen dan praktik sosial yang berkaitan dengan peran Forum Kerukunan Umat Beragama (FKUB) Kabupaten Kapuas. Analisis data dilakukan dengan menelusuri ma’na (makna asal) ayat dalam konteks sosio-historisnya, kemudian mengelaborasi maghza (signifikansi) ayat bagi konteks kekinian. Hasil penelitian menunjukkan bahwa QS. Ali Imran [3]:118–119 yang pada mulanya diturunkan dalam konteks kewaspadaan politik terhadap kelompok non-Muslim pada masa Perang Uhud, melalui pendekatan Ma’na Cum Maghza dapat ditafsirkan ulang sebagai pesan sosial-etis yang lebih luas, yang menekankan prinsip kehati-hatian, keterbukaan, dan tanggung jawab moral dalam interaksi antarumat beragama. Nilai-nilai at-tasamuh (toleransi), at-ta’awun (kerja sama), dan at-tarahum (kasih sayang) muncul sebagai prinsip etis universal yang selaras dengan praktik dan program FKUB Kapuas dalam menjaga kohesi sosial di tengah potensi polarisasi politik. Implikasi penelitian ini menegaskan bahwa pendekatan Ma’na Cum Maghza menempatkan Al-Qur’an sebagai sumber etika universal yang mendorong lahirnya Islam yang damai dan inklusif, sekaligus menawarkan model aplikatif bagi penguatan sinergi antara FKUB, Kementerian Agama, dan Pemerintah Kabupaten Kapuas berbasis nilai-nilai Qur’ani dan kearifan budaya lokal.

Kata kunci: FKUB, Harmoni Antarumat Beragama, Kabupaten Kapuas, Ma’na Cum Maghza, Tafsir Kontekstual

Introduction

Amid the challenges of religious pluralism and contemporary social dynamics, efforts to strengthen interreligious harmony have become a critical necessity for maintaining social cohesion and national unity. In 2024, the Interfaith Harmony Forum (FKUB) of Kapuas Regency, Central Kalimantan, initiated an intensive campaign encouraging the public to enhance tolerance and reinforce harmony ahead of the regional elections (Pilkada). This initiative was implemented through public discussions involving religious leaders, local government representatives, and civil society, with the central message urging all citizens to respect, honor, and accept differences in religious beliefs (kip.kapuaskab.go.id, 2024). This local phenomenon reflects that interreligious social relations—including the practice of “befriending” adherents of other faiths—are not solely tied to theological or doctrinal aspects, but are also connected to social practices, shared beliefs, and power dynamics within the community.

Cases that occurred during the 2024 regional election include incidents such as the failure to distribute voting invitation letters to residents, affecting the equivalent of 12.4 percent of the Final Voter List (DPT) in Kapuas Regency (voiceborneo.com, 2025), this fraudulent behavior by the election organizers (KPSS)(kalteng.go.id, 2024) atau slander directed at one of the candidate pairs (Info Kalteng, 2024), which may trigger dissatisfaction and social conflict.

Based on the case above, borrowing the term “culture war” from the book by Morris P. Fiorina et al., which is well-known for its “five claims” theory, states that In reality, the views of the American public have remained largely centrist and stable over the years. Most Americans are not deeply divided over moral issues, and there is little evidence of growing polarization among the general public. What has changed is that political elites and activists have become more polarized, and the parties have sorted more clearly along ideological lines. The perception of a deeply divided nation is more a reflection of elite behavior and media portrayal than of mass opinion(Morris P. Fiorina, Abrams, 2005). It is understood that the polarization that occurred during the 2024 regional election in Kapuas Regency was found only among political elites and the media, where they not only held differing opinions but also refused to engage in cooperation.

The phenomenon of polarization demonstrates that ideological conflicts do not occur solely in the political sphere but may also emerge within religious discourse. As in politics, Qur’anic texts can be interpreted differently by believers across various aspects of their lives. There is no divine guarantee that any particular interpretation is absolutely correct (Jabbar, 2012). The subjective factors of interpreters, which cannot be separated from the process of studying the Qur’an, the increasing variety of methods and approaches, and even the differences in interpretation that may arise due to the nature of the Qur’an (Alwi, Muh, 2017). Thus, creating spaces for dialogue and shared interpretation of more universal values becomes critically important.

For example, in Qur’anic studies, Surah Ali ‘Imran:118 has often become a point of debate that gives rise to exclusive interpretations. However, if friendship with non-Muslims is understood as an ethical and critical relationship, then contextual hermeneutical approaches such as Ma’na Cum Maghza provide interpretive space that uncovers the universal values embedded in the sacred text. Through a review of Islamic hermeneutical theory and reflection on empirical contexts—such as the harmony campaign in Kapuas—interfaith friendship becomes an interpretive issue worthy of academic examination. This effort can generate new understandings of reconstructing textual meaning that bridge obedience to the text with responsibility toward social plurality. One of the prominent approaches in this regard is the Ma’na Cum Maghza method, which emphasizes not only the comprehension of the literal meaning (ma’na) but also the exploration of the universal purpose or intent (maghza) of the verses. This becomes highly relevant when Muslims are confronted with the challenge of translating the Qur’an’s message into the realities of modern life.

The concept of Ma'na Cum Maghza was introduced by Prof. Sahiron Syamsuddin, one of the leading figures in contemporary Qur'anic exegesis in Indonesia. Through this approach, he offers a more comprehensive and contextual model of interpretation. According to him, Ma'na Cum Maghza is both a simplification and an expansion of the ideas of earlier contemporary thinkers such as Fazlur Rahman, who interpreted the Qur'an through the "Double Movement" approach. Rahman explains two interpretive steps: first, understanding the message of revelation within its socio-historical context; and second, extracting universal moral principles to be applied to the present-day context. "The proper method of interpreting the Qur'an is a double movement: first, from the present situation to the Qur'anic times second, the movement from that situation back to the present" (Fazlur Rahman, 1989). The universal moral principles in the Qur'an, which in Abdullah Saeed's thought are arranged in several levels of values (Hierarchy of Values), illustrate that Qur'anic teachings operate on different degrees of applicability. Abdullah Saeed explains that some teachings must be upheld at all times (universal), such as justice, freedom, and similar principles; others are to be applied contextually, such as matters of social transactions (mu'amalah), socio-political affairs, and related issues; and there are also teachings tied to specific historical contexts—such as slavery and warfare—which occupy the lower levels of the hierarchy. "The Qur'an contains a hierarchy of values, universal values such as justice and compassion stand above contextual and specific rulings." (Abdullah Saeed, 2006)

Furthermore, Sahiron Syamsuddin expands this framework by proposing systematic steps in exegetical analysis, which include: (a) linguistic analysis of the text, (b) intratextual examination across related verses, (c) intertextual study with other relevant sources, (d) understanding the historical context of the revelation, and (e) reconstructing the core message or its universal significance (Sahiron Syamsuddin - Abdul Muiz Amir - Muh. Muads et al., n.d.). In other words, this approach contributes to developing a dynamic, dialogical, and maqāṣid-oriented paradigm of Qur'anic interpretation. Despite the growing body of research on interreligious harmony in Indonesia, most existing studies tend to emphasize sociological, political, or policy-oriented perspectives, focusing on conflict resolution, tolerance programs, or state–religion relations. Meanwhile, studies in Qur'anic exegesis that address interreligious relations often remain normative and text-centered, with limited engagement with concrete local contexts and institutional practices. On the other hand, research on the Ma'na Cum Maghza approach has largely been applied to legal, ethical, or gender-related issues, while its potential contribution to interpreting Qur'anic verses on interreligious relations—particularly within the setting of local political dynamics and the role of interfaith institutions—has received little scholarly attention. Consequently, there is a noticeable gap between Qur'anic hermeneutical discourse and empirical studies on interreligious harmony at the local level. This article seeks to fill this gap by integrating the Ma'na Cum Maghza hermeneutical framework with an analysis of interreligious harmony practices in Kapuas Regency, specifically through the institutional role of FKUB during the 2024 regional election context.

Based on the above discussion, this article aims to identify how the application of the Ma'na Cum Maghza approach in interpreting QS. Ali 'Imran verses 118–119 can reconstruct the meaning of interreligious harmony in Kapuas Regency. More specifically, it seeks to analyze the implementation of the Ma'na Cum Maghza approach in interpreting QS. Ali 'Imran 118–119 in order to reconstruct the contextual meaning of interreligious harmony. This article contributes by offering a contextual model of Qur'anic interpretation that integrates hermeneutics with the practical strengthening of interreligious harmony at the local level, particularly through the synergy between the sacred text and the institutional role of FKUB.

Theoretical Review

The Ma'na Cum Maghza approach in Qur'anic exegesis emphasizes two main aspects: understanding (ma'na) and significance or relevance (maghza) of the Qur'an. This interpretive process does not stop at the textual or original meaning (al-ma'na al-aṣlī), but also seeks to uncover the core message and the underlying significance contained within the text (Sahiron Syamsuddin - Abdul Muiz Amir - Muh. Muads et al., n.d.) This approach is intended to uncover the meaning of Qur'anic verses while taking into account the social, cultural, and historical contexts surrounding the revelation of the scripture (Haikal & Murni, 2025). Thus, this approach does not only focus on literal exegesis but also on a deeper understanding of the intent and objectives of the verses.

The application of this approach can be observed in the interpretation of QS. Al-Baqarah:208, which calls upon Muslims to enter Islam in its entirety. “O you who believe! Enter into Islam completely, and do not follow the footsteps of Satan. Indeed, he is a clear enemy to you.” (lajnah pentashih al-qur'an, 2015)”.

In classical exegesis, for example in the works of al-Qurṭubī, al-Ṭabarī, and Ibn Kathīr, the term *fi al-silmi kaffah* is interpreted as the comprehensive implementation of Islamic law in all aspects of life. Meanwhile, modern exegetes such as Quraish Shihab, Buya Hamka, and Wahbah al-Zuhaylī understand *fi al-silmi kaffah* as a form of wholehearted obedience to God's commands, manifested through a comprehensive attitude and sincerity in its practical application (Nuzilaturrizqo, 2022).

Through the Ma'na Cum Maghza approach, it is explained that QS. Al-Baqarah:208 does not merely speak about obedience to God's commands, but also conveys a message on the importance of integrating Islamic values into all aspects of life (Aisha, 2021). This interpretation is understood as a command urging believers not only to perform ritual worship, but also to apply Islamic values in their social and economic interactions. The integration of Islamic values into all aspects of life constitutes the core significance of the Ma'na Cum Maghza interpretive approach.

Thus, there are three key aspects that a mufassir must carefully consider in the Ma'na Cum Maghza approach: the historical meaning (al-ma'na al-tārikhī), the historical phenomenal significance (al-maghza al-tārikhī), and the dynamic phenomenal significance

(al-maghza al-mutaharrik) for the context in which the Qur'anic text is being interpreted (Sahiron Syamsuddin - Abdul Muiz Amir - Muh. Muads et al., n.d.).

For example, al-Rāghib al-Aṣḥānī interprets the word as-silm as the religion of Islam, derived from the root salima, which means to be free from both external and internal harm. The root salima is used frequently in the Qur'an in various forms, such as al-silm (peace), al-salām (submission or safety), muslimūn (those who submit), and others (Al-Ashfahani, 2017). This refers to the broader meanings of Islam, such as al-istislām (submission), as-salāmah (safety), as-salām (security and well-being), as-silmu (peace), and sullam (to be delivered or saved). In this sense, all divinely revealed religions sent to the prophets and messengers before Muhammad are, in essence, forms of Islam. Their manifestations may vary, but the core of all previous religions is devotion to the One God (Misbahuddin Jamal, 2011). This can be further explored through the intertextual step by referring to a hadith narrated by al-Bukhārī: “My similitude in comparison with the prophets before me is that of a man who built a house beautifully and perfectly, except for the space of one brick in a corner. People walk around it and admire its beauty, but say: ‘If only this brick were placed in its position!’ So I am that brick, and I am the last of the prophets.”(Imam Bukhari, n.d.).

It is understood that this verse was revealed concerning ‘Abdullah ibn Salām and his companions. When they embraced faith in Prophet Muhammad, they continued to observe part of his teachings while still adhering to certain laws of Prophet Moses. They continued to venerate the Sabbath and avoided camel meat and its milk, even after accepting Islam. The Muslims disapproved of their actions. They said, “We will continue to uphold this and that.” Then they said to the Prophet (peace be upon him), “Indeed, the Torah is the Book of Allah, so allow us to continue practicing it.” Thereupon, Allah revealed verse 208 of Surah al-Baqarah.

(Al-Wahidi an-Nisaburi, 2024) It can thus be analyzed at the level of al-Maghza al-Mutaharrik that Islam must be practiced in its totality, without dichotomy and without any form of oppression. On the contrary, the implementation of Islamic values should be enlightening, cultivating moral sensitivity and fostering public awareness to uphold amar ma'ruf nahi munkar through the exemplification of shared social ethics. This principle should be manifested across all dimensions of life — within society, in state governance, and in global community relations (global citizen)(Sulaeman, 2022).

This verse reflects a fundamental principle of faith: that Islam is not merely a belief system, but a comprehensive way of life that requires total submission to the will of Allah in every aspect of human existence. The call udkhulu fi al-silmi kaffah carries profound theological significance, as worship is understood not simply as a ritual act, but as an instrument for nurturing faith, shaping moral character, and guiding social conduct based on the principles of ittibā' al-Rasūl and iṣlāḥ al-naḥs (Saragih et al., 2025).

The story of Abdullah ibn Salam and his community underscores that faith cannot coexist with dual loyalty to previous religious laws, for Islam came as the completion of earlier revelations. This reflection teaches that Islam is not defined by formal identity or inherited lineage, but by the substance of one's faith, manifested through complete submission to Allah and the purity of the heart from all forms of worldly interest and idolatrous inclinations (Muhammad Miftah Hamdani, 2025).

Method

This article employs a qualitative–interpretative approach through library research and field investigation. The data sources include Qur'anic verses along with their exegetical works, as well as supporting literature such as articles, books, and theses discussing the concept of Ma'na Cum Maghza, in addition to interview results with the Head of the Interreligious Harmony Forum (FKUB) of Kapuas Regency. The analysis is conducted by applying five hermeneutical steps, namely textual, intratextual, intertextual, historical, and reconstructive examinations (Firdausiyah, 2021). as well as contextual interpretation. Data validity is ensured by utilizing multiple sources of information, including interview results and various documents such as the Qur'an and its exegetical works, scholarly articles, and books, so that the original meaning remains well preserved.

Result

The application of the Ma'na Cum Maghza approach can be observed in various contemporary issues faced by modern society. For example, in the context of interreligious relations, this approach is applied in the interpretation of Qur'anic verse Āl 'Imrān 3:118, which discusses the pattern of relationships between Muslim and non-Muslim communities:

“O you who believe! Do not take those outside your community as trusted intimates, for they will not cease to cause you harm. They love to see you suffer. Hatred has already appeared from their mouths, and what their hearts conceal is even greater. Indeed, We have made the signs clear to you, if you understand.”

The application of the Ma'na Cum Maghza approach is evident in various contemporary issues faced by modern society. For example, in the context of interreligious relations, this approach can be applied to the interpretation of Qur'anic verse Āl 'Imrān 3:118, which discusses the patterns of interaction between Muslim and non-Muslim communities:

“O you who believe! Do not take those outside your community as trusted intimates, for they will not cease to cause you harm. They love to see you suffer. Hatred has already appeared from their mouths, and what their hearts conceal is even greater. Indeed, We have made the signs clear to you, if you understand.”(lajnah pentashih al-qur'an, 2015).”

In his exegesis, Umah indicates that the Qur'anic verse does not merely prohibit taking non-believers as close companions, but also conveys a message on the importance of tolerance and cooperation among religious communities within a multicultural society (Umah, 2021). The meaning is not to be taken as a literal symbol of religion, but rather in the

context of vigilance toward the behavior of people who exhibit negative traits toward their community, symbolized by the term *kāfir* at the time of the verse's revelation. According to the *asbāb al-nuzūl* of the verse, Ibn Jarīr and Ibn Ishāq cite a report from Ibn 'Abbās, stating:

"Previously, Muslims maintained good relations with the Jews because, during the pre-Islamic period, they made a pledge of loyalty to protect one another. Then Allah revealed His command forbidding them to take the Jews as trusted companions in order to avoid harm, saying: 'O you who believe! Do not take as close allies those outside your community...'"

Its meaning is not to be understood as a literal symbol of religion, but rather in the context of vigilance toward the behavior of individuals who exhibit harmful traits toward their community, which was symbolized by the term *kāfir* at the time of the verse's revelation. This is consistent with the *asbāb al-nuzūl* (occasions of revelation) of the verse.

Ibn Jarīr and Ibn Ishāq cite a report from Ibn 'Abbās, who said: "Previously, Muslims maintained good relations with the Jews because, during the pre-Islamic period, they had made a pledge of loyalty to protect one another. Then Allah revealed His command forbidding them from taking the Jews as trusted companions in order to avoid harm, saying: 'O you who believe! Do not take as close allies those outside your community'"(-*Nuzul-Surat-Ali Imron*, n.d.)

The *asbāb al-nuzūl* of the verse explains that it was revealed in the context of battle, where Allah reminded the believers of the behavior of both the disbelievers and the Muslims during the Battle of Uhud. In another narration, Ibn Mas'ūd stated that they were among the group who sought refuge and hoped for guarantees of safety from the polytheists (-*Nuzul-Surat-Ali Imron*, n.d.). This led to defeat in the Battle of Uhud, as victory could turn into loss when part of the army ignored the Prophet's orders and were tempted by the spoils of war (*ghanimah*), ultimately resulting in a breakdown of cooperation.

Based on interviews with the Head of the Interreligious Harmony Forum (FKUB) of Kapuas Regency, it was found that this institution plays a strategic role in maintaining social stability and strengthening the values of harmony within a multicultural society. FKUB strives to serve as a communication bridge between various religious communities through interfaith dialogue, regular deliberations, and mediation in response to potential religious conflicts at the local level.

One of the informants, the Head of FKUB of Kapuas Regency, explained: "The role of FKUB is not only to resolve issues when conflicts arise, but more importantly, to build collective awareness of the importance of living together peacefully. We hold interfaith meetings to strengthen three ideal conditions: first, internal harmony among religious leaders and scholars; second, harmony between leaders of different religions, such as Hinduism and Kaharingan; and third, harmony among diverse religious communities and the government, fostering mutual understanding and respect amid local social, cultural, and political dynamics." (KH. Muchtar Ruslan, 2025)"

In another interview, FKUB Kapuas emphasized the importance of applying the universal values of the Qur'an, such as *at-tasāmuḥ* (tolerance), *at-ta'āwun* (cooperation), and *at-tarāhum* (compassion), as a moral foundation in every program and policy.

We understand the values in the Qur'an not merely as theological teachings, but also as social principles relevant to building a just society. For example, in addressing differences of opinion among religious communities, we emphasize the spirit of fairness based on five considerations: the local context and circumstances, tolerance, political factors, economic aspects ("kwitansi"), and matters of the heart (KH. Muchtar Ruslan, 2025)."



Figure 1. Chairperson of the Interfaith Harmony Forum (FKUB) of Kapuas Regency
KH. Muchtar Ruslan Periode 2020-2025

The application of Ma'na Cum Maghza in FKUB's activities is evident in their approach to understanding Qur'anic verses, not merely textually, but by tracing the main messages and the social context of Kapuas Regency. Qur'anic values, such as *rahmatan lil 'ālamīn*, serve as inspiration for FKUB in mediating and maintaining social harmony amid local political, cultural, and economic dynamics.

Discussion

"Based on the findings of Normuslim regarding the active cultural attitudes of families in responding to religious differences in the city of Palangka Raya, the study shows the existence of three levels of interreligious harmony." (Normuslim, 2018),

"First, 'tolerance,' which emerges after experiencing deep conflict; second, 'mutual acceptance,' which arises in response to minor differences; and third, 'cooperation,' which is manifested in harmonious relationships without significant conflict. Interreligious harmony within Dayak Ngaju families is sustained by three main factors: the philosophy of huma betang, a strong sense of kinship, and familial bonds, all of which reflect Kaharingan cultural values as a form of local wisdom within the Dayak community."

These values align with the Islamic concept of ukhuwah as explained by M. Quraish Shihab, who outlines four forms of brotherhood that serve as the foundation of human relationships. First, ukhuwah 'ubudiyah, the brotherhood based on the shared status of all human beings as creations of God who submit to Him (Q.S Al-An'am .6:38). Second, ukhuwah insaniyah, which emphasizes that all humans are brothers and sisters regardless of

religious, racial, or cultural differences (Q.S. Al-Hujurat.49:13). Third, ukhuwah wathaniyah, the brotherhood grounded in national identity, territorial belonging, and kinship ties (Q.S. Al-A'raf.7:65). Fourth, ukhuwah fi din al-Islam, the brotherhood among fellow Muslims founded on faith, piety, and shared commitment to Islamic teachings (Q.S. Al-Hujurat.49:10) (Alallah, 2019).

“Conversely, the Qur'an describes the attitude of the disbelievers of that time in Qur'anic Verse Ali 'Imran:119., “This is how you are: you love them, while they do not love you; you believe in all the Scriptures. When they meet you, they say, ‘We believe,’ but when they withdraw, they bite their fingertips in rage against you. Say, ‘Perish in your rage!’ Surely Allah knows well what is within the hearts (lajnah pentashih al-qur'an, 2015)

“The word yaḍḍūna ‘alaykum al-anāmil عَضُّوا “(biting one's fingers)” “Sometimes it is used as a form of praise, and at other times it is used as a form of criticism, whereas the word “Its anger is even greater than what is expressed by the term al-ghaḍab (‘anger’).” (Al-Ashfahani, 2017). “Thus, Qur'anic Verse 3:119 illustrates that there was no indication of ‘tolerance, acceptance, or cooperation’ between Muslims and non-Muslims at the time the verse was revealed.”

“Moreover, from a psychological perspective, the Qur'an employs the metaphor of ‘biting their fingertips’ to illustrate the certainty of the non-Muslim attitude in Qur'anic Verse 3:119. M. Quraish Shihab interprets this expression—‘biting their fingers out of rage’—as a reaction to witnessing the believers' faith in Allah and His Messenger, as well as their unity in goodness, while the opponents find no opportunity to harm them.” (M. Quraish Shihab, 2001).

This implies that the fundamental principle that must serve as a foundation for unity is prioritizing values such as mutual respect (al-tasāmuḥ), mutual assistance (al-ta'āwun), and mutual compassion (al-taraḥum).” (Asep Muksin, 2022). “One example can be seen in the efforts of the Prophet Muhammad (peace be upon him), who presented various arguments of truth to the Christians of Najrān. When these attempts proved unfruitful, he was then instructed to turn to another method, namely inviting them to a common ground, kalimah al-‘adl wa al-inṣāf (‘the principle of justice, fairness, and moderation’) (Muchlis M. Hanafi, 2017), As stated in Qur'anic Verse Āl QS Al-Imran: 64, “Say (O Muhammad), ‘O People of the Book! Come to a common word between us and you: that we will worship none but Allah, that we will not associate anything with Him, and that we will not take one another as lords besides Allah.’ But if they turn away, then say, ‘Bear witness that we are those who submit (to Allah).’” (lajnah pentashih al-qur'an, 2015). Ibn Rushd, as cited by Taufik Warman Mahfuzh, interprets justice as the human ability to consciously demonstrate attitudes, thoughts, and actions across various aspects of life through honesty and self-control (Mahfuzh, 2025). Thus, the values of tolerance, cooperation, and compassion serve as essential foundations for building unity. The principles of justice and balance (wassathiyah) further reinforce the importance of dialogue and mutual respect for differences.

The concept of justice discussed and required by the Qur'an is multifaceted; it does not pertain solely to legal judgment, but also demands justice toward oneself—whether in speech, writing, or inner attitude (Lajnah Pentashihan Mushaf Al-Qur'an, 2012). Likewise with religious moderation, a believer must not be extreme in their views, but should always seek common ground (Junaedi, 2019).

As revealed in the interview with the Chairman of FKUB Kapuas Regency, one should not display wealth in front of those who do not possess it; similarly, in the realm of politics, acting justly is the key when dealing with various political opponents (KH. Muchtar Ruslan, 2025)". This common ground (kalimah al-'adl wa al-inṣaf) serves as a dynamic and phenomenological significance (al-maghza al-mutaharrik) that can foster a paradigm of tolerance and prevent social, cultural, political, and even religious polarization.

Based on the research findings, there are five considerations that can prevent religious, social, cultural, and political polarization. "...We emphasize the spirit of acting justly through five considerations: the situation and conditions based on local demographics (domicile), tolerance, political context, 'receipt' (economic) considerations, and considerations of the heart"(KH. Muchtar Ruslan, 2025).

KH. Muchtar Ruslan further explained that strategic institutions such as the FKUB operate based on several key considerations. First, they assess the situation and conditions according to local demographics. For example, the Muslim communities among the Dayak, Banjar, and other groups in Kapuas Regency differ from the Malay-Banjar Muslim communities in South Kalimantan. Second, they take into account the situational and contextual dynamics of tolerance, in which the practice of understanding differences is strongly emphasized, both in religious matters and in broader social life. The third consideration involves the political situation and conditions, which require constant vigilance in social interaction, as differences in religion often lead to differences in interpreting political contexts. Fourth is the consideration of economic conditions ("receipt"), as financial matters frequently become a source of conflict. Lastly, there is the consideration of the condition of the heart, for Allah SWT reveals His guidance to the human heart (qalb), while knowledge and desire (nafs) often function as instruments that generate expectations and ease in navigating social life. Therefore, the condition of the heart becomes the most essential of all situational considerations. This perspective parallels Fiorina's view in the theory five claims, "There is a religious war going on in this country, a cultural war as critical to the kind of nation we shall be as the Cold War itself, for this war is for the soul of America"(Morris P. Fiorina, Abrams, 2005). He perceives the so-called "culture and religious war" within society as a phenomenon that actually occurs more at the level of political elites and the media rather than among the general public. The Interfaith Harmony Forum of Kapuas Regency (FKUB) is an institution mandated directly by the Regent of Kapuas through an official decree. Its organizational structure includes: Chairman KH Muchtar Ruslan; First Vice Chairman Suwarno Muriyat; Second Vice Chairman Rev. Maryam Purba; Secretary Rev. Satria; Deputy Secretary Nabchan; and 12 other FKUB members (ANTARAKALTENG,

2021). In carrying out its activities, the Kapuas Regency Interfaith Harmony Forum (FKUB) consistently collaborates with the local government and the Kapuas Regency Ministry of Religious Affairs, including through Interreligious Harmony programs involving Senior High School (SLTA) students across Kuala Kapuas (kemenagkalteng, 2025b), promoting interreligious harmony in villages surrounding Kapuas Regency (kip.kapuaskab.go.id, 2023), meetings among and within religious leaders, as well as with government representatives (kemenagkalteng, 2025) and so on. This is based on the statement of the Chairman of the Kapuas Regency Interfaith Harmony Forum (FKUB).

“..We hold interfaith meetings to strengthen three ideal conditions: first, internal harmony among religious leaders and scholars; second, harmony between leaders of different religions, such as Hinduism and Kaharingan; and third, harmony among diverse religious communities and the government, fostering mutual understanding and respect amid local social, cultural, and political dynamics.”(KH. Muchtar Ruslan, 2025).”

Thus, the three dimensions of harmony cultivated through interfaith meetings in Kapuas Regency form an important foundation for fostering a spirit of togetherness among religious communities. Viewed through the Ma’na Cum Maghza approach, these efforts reflect the translation of Qur’anic values into tangible social life. This approach not only interprets the textual meaning (ma’na) but also uncovers the universal message (maghza), emphasizing prudence, honesty, and social responsibility in building interreligious relations.

The three forms of harmony—internal among scholars, among leaders of different religions, and between religious communities and the government of Kapuas Regency—manifest the Qur’anic values of at-tasāmuḥ (tolerance), at-ta’āwun (cooperation), and at-tarāhum (compassion). FKUB not only facilitates formal dialogue but also nurtures a spirit of togetherness through social activities, collaborative projects, and participation in interfaith religious celebrations.

These practices demonstrate how the ethical values of the Qur’an are articulated contextually into social actions that build mutual trust among communities. The social harmony established by FKUB reflects a dynamic reconstruction of the moral messages of the Qur’an. Exegesis does not remain at the academic level but is realized in a humanitarian ethos relevant to pluralistic societies. Thus, the activities of FKUB Kapuas serve as a concrete example of the application of the contextually spirited Ma’na Cum Maghza interpretation, linking the sacred text to social realities and affirming that harmony is a spiritual manifestation of the universal message of the Qur’an.

Conclusion

The Ma’na Cum Maghza approach to QS. Ali Imran verses 118–119 emphasizes that the prohibition of establishing relationships of trust with non-Muslims during the time of the Prophet Muhammad must be understood contextually in the situation of the Battle of Uhud, which was fraught with political threats, rather than as an absolute prohibition in religious social relations. Through an analysis of the universal meaning and purpose of the

verse, this approach reveals a moral message about caution, honesty, and social responsibility in interfaith relations. The reconstruction of contextual interpretation shows that the values of the Qur'an, such as tolerance (at-tasamuh), cooperation (at-ta'awun), and compassion (at-tarahum), can be implemented in multicultural societies such as Kapuas Regency, in line with the local culture of the Kapuas Regency community. The Ma'na Cum Maghza approach as a contextual interpretation model has implications for the development of an interpretation paradigm oriented towards universal human values and opens space for interfaith dialogue based on Qur'anic morality. Recommendations for further research include exploring the application of Ma'na Cum Maghza to other verses related to contemporary issues such as justice, equality, people's economy, and the environment based on the Qur'an using the Ma'na Cum Maghza approach.

References

- Nuzul-Surat-Ali Imron. (n.d.).
- Abdullah Saeed. (2006). *Interpreting the Qur'an*. Routledge.
- Aisha, U. N. (2021). *Islam kafah dalam tafsir kontekstual: Interpretasi ma'na-cum-maghza dalam Qs. al-Baqarah (2): 208*. etheses.uin-malang.ac.id. Retrieved from <http://etheses.uin-malang.ac.id/id/eprint/30551>
- Al-Ashfahani, R. (2017). *Terjemah Al-Mufradat Fi Gharib al-Qur'an Jilid 2*.
- Al-Wahidi an-Nisaburi. (2024). *Al-qur'an, asbabun nuzul sebab turunya ayat-ayat*.
- Alallah, A.-M. (2019). WAWASAN AL-QUR'AN TENTANG UKHUWAH DALAM PANDANGAN TAFSIR AL-MISBAH (SOLUSI ATAS KONFLIK INTERNAL AGAMA). *ペインクリニック学会治療指針* 2, 1-9.
- Alwi, Muh, H. (2017). *Dewasa dalam Bingkai Otoritas Teks; Sebuah Wacana dalam Mengatasi Perbedaan Penafsiran al-Qur ' an Pendahuluan Akhir-akhir ini umat Islam di Indonesia sedang digemparkan oleh persoalan*. 2(1), 1-19. <https://doi.org/10.18326/millati.v2i1.1-19>
- ANTARAKALTENG. (2021). Bupati Kapuas harapkan pengurus FKUB solid dan kuat. Retrieved from Antara .kalteng.com website: <https://kalteng.antaranews.com/amp/berita/459840/bupati-kapuas-harapkan-pengurus-fkub-solid-dan-kuat>
- Asep Muksin. (2022). Menuju Harmoni Dalam Keragaman Perspektif Al-Qur'an. *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, 18(2), 245-269. <https://doi.org/10.24239/rsy.v18i2.1079>
- Fazlur Rahman. (1989). *MAJOR THEMES OF THE QUR ' A N*.
- Firdausiyah, U. W. (2021). Urgensi ma'na-cum-maghza di era kontemporer: studi penafsiran sahiron syamsuddin atas q 5: 51. *Contemporary Quran*. core.ac.uk. Retrieved from <https://core.ac.uk/download/pdf/478218771.pdf>
- Haikal, F. H., & Murni, M. (2025). PENDEKATAN MA'NA CUM MAGHZA DALAM PENAFSIRAN AL-QUR'AN: TELAAH PEMIKIRAN PROF. SAHIRON SYAMSUDDIN. ...: *Journal of Islamic Studies and Research*. Retrieved from

- <https://ejournal.bamala.org/index.php/almustofa/article/view/357>
- Imam Bukhari. (n.d.). *باب خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. Retrieved June 11, 2025, from Sunnah.com website: <https://sunnah.com/bukhari:3535>
- Info Kalteng. (2024). Bawaslu Benarkan Menerima Beberapa Laporan Terkait Dugaan Pelanggaran Pemilu. *InfoKalteng.Com*. Retrieved from <https://infokalteng.co.id/bawaslu-benarkan-menerima-beberapa-laporan-terkait-dugaan-pelanggaran-pemilu/>
- Jabbar, L. A. (2012). *Teks dan otoritas penafsir (Antara Relativitas Interpretasi Teks, dan Perilaku Pemberengusan Sesama)*. 2(September), 133–142.
- Junaedi, E. (2019). *Inilah moderasi beragama perspektif kementerian agama*.
- kalteng.go.id. (2024). Dugaan Pelanggaran Anggota KPPS di Kabupaten Kapuas, Ketua Desk Pilkada Kalteng M. Katma F. Dirun Minta Usut Tuntas. Retrieved from kalteng.go.id website: <https://www.kalteng.go.id/berita/read/41659/dugaan-pelanggaran-anggota-kpps-di-kabupaten-kapuas-ketua-desk-pilkada-kalteng-m-katma-f-dirun-minta-usut-tuntas>
- kemenagkalteng. (2025a). Fokus Bahas Strategi Kerukunan Antarumat Beragama. Retrieved from Kemenag - Kalteng website: [https://kalteng.kemenag.go.id/kapuas/berita/535108/Kolaborasi-Kemenag-Kesbangpol-dan-FKUB-Kapuas-Fokus-Bahas-Strategi-Kerukunan-Antarumat-Beragama#:~:text=KUALA KAPUAS \(Humas\) - Kantor Kementerian Agama,Kerukunan%2C Bersama dalam Perbedaan%2C Bersatu Dalam Pembangunan.](https://kalteng.kemenag.go.id/kapuas/berita/535108/Kolaborasi-Kemenag-Kesbangpol-dan-FKUB-Kapuas-Fokus-Bahas-Strategi-Kerukunan-Antarumat-Beragama#:~:text=KUALA KAPUAS (Humas) - Kantor Kementerian Agama,Kerukunan%2C Bersama dalam Perbedaan%2C Bersatu Dalam Pembangunan.)
- kemenagkalteng. (2025b). Kemenag,FKUB dan Pemda Menggelar Pembinaan KUB tingkat SLTA se-Kuala Kapuas. Retrieved from kalteng.kemenag.go.id website: <https://kalteng.kemenag.go.id/kapuas/cetak/532496/Kemenag-FKUB-dan-Pemda-Menggelar-Pembinaan-KUB-Untuk-Tingkat-SLTA-se-Kuala-Kapuas>
- KH. Muchtar Ruslan. wawancara *Ketua FKUB Kabupaten Kapuas*. , (2025).
- kip.kapuaskab.go.id. (2023). FKUB,Kemenag dan Kesabangpol mengajak kerukunan di tahun Politik. Retrieved from <https://kip.kapuaskab.go.id/berita/read/6726/fkub-kemenag-dan-kesbangpol-mengajak-masyarakat-jaga-kerukunan-di-tahun-politik>
- kip.kapuaskab.go.id. (2024). FKUB Kapuas Gencar Ajak Masyarakat Tingkatkan Kerukunan. Retrieved October 10, 2025, from <https://kip.kapuaskab.go.id/berita/read/7649/fkub-kapuas-gencar-ajak-masyarakat-tingkatkan-kerukunan>
- lajnah pentashih al-qur'an. (2015). *al-qur'an dan terjemahnya* (6th ed.). Jakarta: Yayasan Pelayan Al-Qur'an.
- Lajnah Pentashihan Mushaf Al-Qur'an. (2012). *MODERASI ISLAM*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an.
- M. Quraish Shihab. (2001). Tafsir Al-Mishbah Jilid II -Dr. M. Quraish Shihab. *Buku*, 01(01), 1689–1699.
- Mahfuzh, T. W. (2025). *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman HARMONIZING ISLAMIC VALUES AND LOCAL WISDOM: A PHILOSOPHICAL PERSPECTIVE ON THE DAYAK CUSTOMARY GREETING ACCORDING TO THE QUR ' AN*. 23(2), 189–207. <https://doi.org/10.18326/albanjari.v8i2>

- Misbahuddin Jamal. (2011). *KONSEP AL-ISLAM DALAM AL-QUR'AN*. 283–310.
- Morris P. Fiorina, Abrams, & P. (2005). *Culture War?The Myth of a Polarized America*.
- Muchlis M. Hanafi, D. (2017). *TAFSIR TEMATIK MODERASI BERAGAMA*.
- Muhammad Miftah Hamdani. (2025). *KONTEKSTUALISASI AYAT-AYAT AKIDAH PERSPEKTIF MUHAMMAD RASYID RIDHA DAN RELEVANSINYA TERHADAP PARADIGMA INKLUSIVISME*. PTIQ Jakarta.
- Normuslim, N. (2018). Kerukunan Antar Umat BeragamaKeluarga Suku Dayak Ngaju di Palangka Raya. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 3(1), 66–89. <https://doi.org/10.15575/jw.v3i1.1268>
- Nuzilaturrizqo. (2022). *TAFSIR FI SILMI KĀFFAH Q.S. AL-BAQARAH AYAT 208 (STUDI KOMPARATIF TAFSIR KLASIK DAN MODERN)* (Vol. 208).
- Sahiron Syamsuddin - Abdul Muiz Amir - Muh. Muads, Hakim, R. N. A.-M. I.-L., Muzakky, G. H.-M. A. H.-A. H., Musfiroh, H. F. D. M.-M. R., Maula, A. M.-Z. A.-A., Al-Ayyubi, M. H.-F. F.-M. Z., ... Awwaliyah, E. T. T.-M. H.-N. M. (n.d.). *PENDEKATAN MA'NĀ-CUM-MAGHZĀ ATAS AL-QUR'AN DAN HADIS: MENJAWAB PROBLEMATIKA SOSIAL KEAGAMAAN DI ERA KONTEMPORER*.
- Saragih, J. I., Islam, U., Sumatera, N., Tanjung, D., Islam, U., Sumatera, N., ... Sumatera, N. (2025). *TENTANG IBADAH DALAM JAMAAH TABLIGH* Jainul Ilham Saragih , *Universitas Islam Negeri Sumatera Utara* ., 13(9), 1999–2020.
- Sulaeman, K. U. M. (2022). *ISU-ISU ISLAM KONTEMPORER Refleksi Kritis Kondisi Muslim di Indonesia Penulis*.
- Umah, F. N. R. (2021). Reinterpretasi Ayat Al-Qur'an Tentang Hubungan Muslim-Non Muslim (Aplikasi Pendekatan Ma'na Cum Maghza Terhadap QS. Ali Imran [3]: 118-120). *Mashahif: Journal of Qur'an and Hadits Studies*. Retrieved from <https://urj.uin-malang.ac.id/index.php/mashahif/article/view/784>
- voiceborneo.com. (2025). Terendus Dugaan Kejahatan Pemilu di Lakukan KPU dan Bawaslu. *PT MEDIA SINAGA BERSAUDARA*. Retrieved from https://voiceborneo.com/2025/01/30/terendus-dugaan-kejahatan-pemilu-di-lakukan-kpu-dan-bawaslu/?utm_source=chatgpt.com